

ALL THE  
CHIEF POINTS  
Contained in the  
CHRISTIAN  
Religion,



And those GREAT TRUTHS  
in the word which we have not had a  
Right Apprehension of for almost Thir-  
teen Hundred Years, never since the Rise  
of the Beast : Are now discovered by the  
FINGER of GOD.

The whole here Collected into Short Heads,  
that thereby they might the better sink down into  
the Understanding, and be Registred in our Me-  
mories, which Truths are now proved and Pub-  
lished.

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By M. M<sup>an</sup>ich.

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pit, Westminster. 1697.

The Scriptures being now Rightly Understood are made to agree in a Holy Harmony so as Justice Mercy and Truth, go hand in hand together; which before we came to have a right Understanding in the Word, we made to contradict it self, which has caus'd so much Dissention amongst us.

Some there are that term the word a dead letter; but all them that believe the scriptures to be the word of God and take to the way directed therein, such the scriptures are able to make wise unto salvation 2. *Tim.* 3. 15, 16 18. for by them we come to have faith in Christ Jesus, as to believe that he will perform his promise according to the condition he hath made in the word, *Mat.* 11. 29. And therefore Christ is said to be the Author and Finisher of Faith, because he will give the hoped for promised Reward to them that are found in their Obedience for the word *our* is not in the Hebrew Tongue.

And in the Scriptures is the Wisdom of God and the power of God. and such as walk according to that Holy rule, blessed are they, *Gal.* 6. 10. 2. *Cor.* 4. 4.

And the word being Rightly understood, God doth not swear and declare to do one thing, and absolutely decree to do quite the contrary, for all the scriptures agree in one & the same thing. *And they that speak not according to the Law, and to the Testimony, it is because there is no Light in them.* *Isa.* 8. 20. *Isa.* 62 8. *Ezek.* 33. 11.

And if we take to the way therein directed, God hath promised his assistance, and by so doing, we shall be brought off from the World, and so born again by having a complying frame of Spirit to the will of God, if we are to the utmost of our power sincere in our endeavour.

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## GREAT TRUTHS in the Word are now Discovered, by the Finger of GOD &c.

**T**HE Mighty God according to his Promise, that at *Evening time it should be Light*, Zech. 14. 7. hath now at the appointed time, discovered the true meaning of his word, the which we lost the right apprehension of by our Predecessors, who were involv'd in darkness of Popery, whereby we are now in great mistakes.

The Truths which have not been rightly understood are these that follow,

I. That the Eternal Purpose only reacheth forward to the Eternity that lies before us, as is proved; like as Christ in time became the Author of Eternal Salvation, and as God in time promised Eternal Life.

II. That after *Adam* fell, the decree was made for the entrance into Life, to be made strait; and how that straitness doth consist, is proved.

III. That being of old ordained to this condemnation, hath another meaning than what we have hitherto apprehended.

IV. In Scripture there is mention made of Three Worlds, and therefore Three Foundations, whereby it is clearly proved, there was none chosen before, or at the Foundation of the Material Heavens and Earth: and that these Three Worlds spoken of in Scripture, are Three Worlds of People. First, *That which sprang from Adam*. Secondly, *That which sprang from the seed of Noah*. Thirdly, *That the foundation of the World to come, was laid in the seed of Abraham, when God brought them out of Egypt, and laid them for the foundation of the World to come; and all*

that comes in heirs to that World, comes in as the seed of Abraham, and from the foundation of that World, Christ was figuratively slain in the Paschal Lamb; and from the foundation of that World was the works of those unbelieving Jews finished, when they, through their unbelief, refused to go to fight for the Land of Canaan: And then after this their m-scarriage, God Elected and Secured a certain Remnant in Christ of that foundation which was then a laying in Israel for the world to come.

V. It is likewise proved,<sup>1</sup> That there was no Election thorough the old World, nor till the then time; and for *Israels* sinfulness, God did Elect and make choice of the first Gentile Churches, and God chose them before the body of *Israel*, but not as to matter of time, but as to matter of choice and likeing in God, rather to choose them that had ignorantly offended him, then them that had willfully disobeyed him, as is proved: and therefore they are said to be chosen before the Foundation, which Foundation was *Israel*.

VI. It was the Remnant chosen from among *Israel*, and the first Gentile Churches, that had the peculiar calling, for from among the Gentiles did God then choose a People to the praise of his Name, which were chosen according to the counsel of the will of God, for the purpose he had determined; which was to receive the Holy Ghost, & to bear their testimony to the Truth of the Gospel. And also that in them in time to come he might shew forth the Exceeding Riches of his Grace. These were those that first received the word from the mouth of the Disciples, and so believed in Christ thorough their word.

And it was by the Example of the Elect, that all they of *Macedonia* & *Achaia* believed. 1 *Thes.* 1. 4, 5, 6, 7, 8.

These were those for whom Christ in a peculiar manner prayed for, as he did not for the World; these were those that were Glorified by their Receiving of the Holy Ghost, *John* 14. 17. for the Holy Spirit which was before but with the Disciples, or Church, was afterward given to be in the first Churches: these were those of whom St.



Paul spake of, that were Fore-known, Called, Justified and Glorified, by their Receiving the Holy Ghost to be in them; and these were those that were ordained to Eternal Life, being thus chosen to it who were first to receive the Gospel, and who were as a candle lighted up by the Lord to enlighten the World, who lay in wickedness and darkness; and by the mighty Signs and Wonders, Miracles and Gifts of the Holy Ghost, part of the World imbraced the Faith in the Apostles time, and the Word brought forth fruit in them as it did in the Elect, Colos. 1. 6. Job. 12. 32. 1 Tim. 3. 16.

VII. Whereas it is said, *God daily added to the Church such as should be saved*; that was spoken to Israel as is proved; for of them there was some excluded the then offered Mercy, but by the evident witness of the Spirit that was given to the Elect, was the Gentile Nations convinced of the Truth of the Doctrine of the Gospel, and so became the seed of *Abraham* by *Christ*, in yielding their assent to the Obedience of the Gospel.

VIII. But when the Nations came to have no love to the Truth, that they might be saved, but took pleasure in Iniquity; God then gave them up to strong Delusion; that they might believe lyes, and so worship the Beast; for as *Israel* for sin was left to blindness, so the Gentile Nations for sin were left to Delusion; for when their Rulers would no longer be holden with the cords of the Laws of the Lord, then did God permit them to be deceived by the Beast, so as to give their power unto him, and then did the Beast deprive the Nations of the Gospel, by which God calls to his Creatures to walk in Newness of Life, that they may become heirs to the Promises.

IX. Whereas it is said, *The Promise was not to Abraham and his Seed after the Flesh, but the seed in Christ and Isaac was the seed to whom the Promise was made, by whom the natural seed of Abraham is included as well as the Adopted.* But neither to the Natural Seed, nor the Adopted Seed that live after the will of the Flesh, are they to whom the Promise

Promise belongs, but to them that live according to the Spirit, in Obedience to the Word, are them to whom the promise is made, and the promise is, *That in time to come, God will establish his Everlasting Covenant with them, the which crowns Life to the Soul.*

X. Whereas it is said, *That Abraham believed God and it was imputed to him for Righteousness.* And that which *Abraham* believed was, that in the way of his Obedience he should become heir to the Promises, and therefore he left his Countrey, his Kindred and his Fathers House; and for the Promise sake God made to *Abraham*, *That he should be the Father of many Nations*; therefore when he first took the Gentiles into Covenant with himself, he did then declare his Righteousness in being just to his Promise which he had made to *Abraham*, in then Justifying them that believed in *Jesus*. For the Gentiles believing in *Christ*, that Salvation was to be had by him according to his word, which was by taking his Yoke upon them, in a willingness to render their sincere Obedience to him, and thereupon they were Justified of God, from their past sins, in and thro' *Christ*, by their willingness to obey him for the time to come, and the Reward promised was to be received both by *Abraham* and his seed, according as they should afterward perform the conditions.

XI. Whereas *Christ* saith, In believing that he is the Son of God, is the Rock on which he built his Church, and his Church is not only his Elect, but likewise all them that obey him; against whom the Gates of Hell shall not prevail. *For he is become the Author of Eternal Salvation to all them that obey him.* Heb. 5: 9. For the Faith that God requireth of us, is to believe that he is, and that *he is a rewarder of them that diligently seek him.* Heb. 11: 6. For a Believer is no longer a Believer, than he believes Salvation is to be had by *Christ*, according as he hath declared in his word, which is, in the way of his Obedience, no more than a Righteous Man is a Righteous Man in the day that he commits Iniquity. And Good Works is proved

proved by the word, to be a foundation for us to build our hopes of Salvation upon, as well as the Merits of Christ, 1 Tim. 6. 18, 19. James 2. 19, 24 *Ye see then, how that by Works a Man is Justified, and not by Faith only.* For tho whoever will, is permitted to come to Christ, yet all they that come to him must take his Yoke upon them, that is, Live in Obedience to him, for though Christ remains an Advocate with the Father for Sins of Ignorance and Sins of Infirmary, and Sins of Surprizal, yet wo be to them that willfully give themselves a liberty to sin Knowingly; for *Israel* was termed the Reprobate Silver; so likewise 'tis the Christians that relinquish their Obedience is proved the Reprobate. and the People of God's Curse to Judgment.

XII. The Great Day of Salvation was, when God was in Christ Reconciling the World to Himself, which was when the Gentile Nations were first taken into Covenant, he then not imputing to them their Trespases; but when they fell into Sin, and had no love to the ways of the Lord, they were then left to Delusion. And therefore then it was not the great day of Salvation, when they were all given up to worship the Beast, but those whose names are written in the Lambs Book of Life from the Foundation, the which were the Remnant chosen from among *Israel*, from whom the Disciples of Christ sprang, and of whom Christ said, *None should pluck them out of his hand*; and to whom he promised to be with to the end of the World; and likewise that he would forsake none whilst they keep the way.

XIII. Man was intrusted with the Word for his Posterity, as *Adam* was with Eternal Life in Paradise for his; and God accordingly laid his commands, that they should not add to the Word, nor diminish from it; and the Lord likewise annexed those great Threatnings to those that should do either. Rev. 22. 18, 19.

And the Beast that has deprived the Nations of the Word, by which God calls to his Creatures to walk in

Newness of Life ( *and he is the Afflicter of them that would yield Obedience to it* ) therefore is the most severe Vengeance pronounced against him ; but the Elect Remnant was secured by a promise from Christ, and by further pertaking of the Spirit of God, & that we are none of the Remnant that are thus Elected, is as clear as the Sun in the Firmament ; because our Predecessors were all deceived by the Beast, by whom the Elect Remnant were never deceived : as by the word is proved.

XIV. VWhereas the Apostle saith, *God worketh all things after the Counsel of his own Will.* The Apostle only had his reference to the great works that properly belong to God in carrying on of Man's Redemption, and also in Electing some, and setting a door of Mercy open to others ; and in determining that the great Glory should be for the heirs of the world to come, unto whom the Election did appertain ; for not only the Remnant and First Churches, but *Israel* will then be the Lords Elect, and likewise all them that are found in their Obedience, though not Elected, will come in by Christ as heirs with them to the promised Reward ; but the Electing or Fore-choosing, was according to the will of God, who according to his abundant Mercy to the heirs of Promise, will in the time to come, establish his Everlasting Covenant, and these are the *Jacob* that he Loved ; for *Esau* and *Jacob* were made the Representatives of the two Worlds, *Esau* of this World, and *Jacob* of that which is to come, as is proved ; and they of this World, generally sell their Birth-right for a mess of Pottage, rather than they will wrestle with an Affliction, or withstand a Temptation ; they will part with the hope for promised Reward which is the Crown of Life : and therefore God said, *Jacob have I Loved and Esau have I Hated* : for all are in this time to wrestle with the Lord for the Blessing, as *Jacob* did. For tho' the Election was not attained by their Willing and Running ; yet the promised reward is to be attain'd by them that so doth, whether Elect or not

Elect

Elect; for all that are found in their Obedience in this time, comes in as heirs to the Promises. But before *Esa*u or *Jacob* had done Good or Evil, God only said, *The Elder should serve the Younger*. And this was so ordered by the determinate Counsel of God, that the Elder should serve the Younger. That is, all that does not come in as the seed of *Jacob* to be heirs to the World to come, the rest that are then spared of this Elder World, or *Esa*u Generation, are then given as Daughters and Servants to *Israel*, and servants of them that are so, as is proved. Thus God, as the Potter, has power over his Clay to make one Vessel to honour and another to dishonour; but not that God did make any Vessel to do Evil, that thereby they might become a Vessel to Dishonour.

XV. And though God said, *That he will shew Mercy on whom he will shew Mercy, and whom he will he hardeneth*, yet his Will is guided, as he is the fountain of all Reason, with greater Reason than we can imagin. For after God had chosen *Abraham*, it was then according to his obedient walking that he became heir to the Promises; for which Promise sake, God did at the appointed time, appear to deliver *Israel*, and so he will again at the appointed time; but then for *Pharaoh's* Cruelty and inhumane slavery to *Israel*, God did then for his Sin harden him in unbelief, so as he should not believe the Miracles done by *Moses*, that thereby he might shew his power on him, by destroying him and his Army in the Red Sea: and therefore as in the margent of the Bible, it is said, *God made him stand*. That is, Stand in the place of power that he was in, till he himself came in the Clouds to destroy him in the Sea. So likewise, tho God Elected some of *Israel*, and left a door of Mercy open to others, and left others of them to Blindness; yet it was those that were left to Blindness, that was most wicked among them, and such as had the greater power to promote the knowledge of the fear of the Lord; but none of them that were found in obedient walking were left of him to Blindness,



ness, for unto them was the word of this Salvation sent, *Acts* 13. 26. and it is those that refuse Obedience to the same, that falls under the Eternal Judgment, whilst others, that does but ignorantly offend, will be beaten with fewer stripes, *Luke* 12. 48. And there is a Redemption in the VWorld to come, for some, and none shall be punished in that body in which they never took pleasure to commit Iniquity. Now whereas the Apostle saith, *God worketh all things*, the word *all*, in Scripture, doth not include the whole, as I have elf-where proved.

XVI. And God is not the author of the evil of Sin, although he is the author of the evil of Punishment, but upon mans repenting and returning, God hath often repented him of the Evil he thought to do unto them, as by the word is proved, *Jer.* 18. 7, 8, 9, 10. *Joel* 2. 13, 14. *Jonah* 3. 9, 10. *Gen.* 6. 6, 7. *Ezek.* 18. 20, 21, 22, 23, 24. *Ezek.* 33. 18, 19. *Jer.* 15. 6. *I am weary with Repenting.*

Whereas God saith *Mal* 3. 6. *I am the Lord I Change not*, This God spake as to his Attributes, as his Justice, Mercy and Truth in which he is an Unchangable Being, and therefore for his promise sake it is, that the Sons of Jacob are not consumed; for in time to come they are to inherit the Land.

But when God promiseth a Blessing without condition, then he Repenteth not, *For God is not a man that he should Lye, neither the Son of Man that he should Repent: Hath he said, and shall he not do it? or hath he spoken and shall he not make it good? for God hath promised to Bless Israel, and they shall be Blessed; and then will he behold no Iniquity in Jacob, when he hath purged all Iniquity from them.* For both in the Old and New Testament, those things which are to come, are mentioned, as though they were already past, or present; so accordingly St. Paul, in the *Hebrews*, Expostulating about the Covenant, sometimes expresseth himself as though it were already done, that is, Establisht; but by the whole scope of his words he doth fully declare to the contrary, but that they were then given the Holy Ghost, which did bear witness with their Spirit, they that

they were chosen to be heirs of that promised Covenant; but if they did again willfully Sin, and so do despite to the Spirit of Grace, then there remained for them no more sacrifice for Sin, but a fearful looking for of Judgment and fiery Indignation; for if they sinned wilfully under the greater Light, they fell under the greater Condemnation: for although among the *Hebrews* were the Remnant that was secured by a promise from Christ, *that none should pluck them out of his hand*; but they stood not by the establishing of the Everlasting Covenant, but by a promise from Christ, that they should not only be heirs to it, but inheritors of it; and when the Everlasting Covenant is Established, then by that Covenant, Blessedness is secured as well to the Body as the Soul; for then the Souls of the Raised Saints will be again United to their Bodies, and blessed in them; and so *Israel* and the True Believers, will not only then by that Covenant, have an Inherent Perfect Righteousness, but they will then be freed from Sickness, Sorrow, Want, and the troubles that are now in this Life, and in the time to come, in which God will manifest his power, he will then also make his People *Israel* a willing People; & then it is he will establish his Everlasting Covenant with them, for the good of them and their Children after them. *Jer. 32. 39.* For this promised Covenant was to be established with *Abraham* and his seed together in their Generation. *Gen. 17. 7, 8.* And when the Lord again comes to Restore all things, he will then make Mount Sion an Eternal Excellency, and the Joy of many Generations; *Isa. 60. 15.* And then not only the Remnant, but likewise the body of the Natural Seed of *Jacob*, will then be the Lords Elect, which he will gather from the four winds into which he hath driven them.

XVII. The Christians of the Gentile Race, that comes in by *Christ* to be of the seed of *Abraham*, were all termed heathen in the Old Testament, as is proved: so as the most severe stroke threatned in the Gospel, will fall on the Christians that shall be found in Rebellion and Darkness at that

32 *Three Evers, Three Times, Three Generations*

that day, for the Law and Gospel speak but to them that are under it; therefore they are the World that will be condemned by it, that will not live in Obedience to it; *Israel* is not reckoned with the World, therefore the Lord ordered Proclamation to be made to the end of the world, *Say ye to the daughter of Sion, Behold thy Salvation cometh, behold his Reward is with him,* Isa. 62. 11. Thereby shewing the power of this world will be taken away when their Salvation cometh.

XVIII. In the Word there is mention made of Three Evers, Three Times, Three Generations, Therefore Christ said, he would come before this Generation passeth away; and the Three Worlds spoken of, is the old World, this World, and the World to come, unto whom the Blessing is promised of the establishing the Everlasting Covenant, which crowns Life to the Soul, not only to the Raised Saints, but to *Israel* and all that long for his Appearing, and according to his Word, in an obedient frame wait for him. Therefore St. Paul exhorteth To lay up in store a good foundation against the time to come, 1 Tim. 6. 19.

XIX. There is likewise figurative Heavens and Earth spoken of in scripture. And the Lord, because of *Israels* sinfulness, for which they were left to blindness; he therefore spake to them in parables, all these things being now at the appointed time rightly understood, it turns the scene, whereby the Vision of the coming of the Lord is made so plain, that he that runs may read it.

And when the Lord comes, the true Christian will be gathered as the Lord hath declared, and *Israel* will then be gathered according as God by his Prophets to them hath revealed, whose testimony they have received and then will the Lord gather in others with them.

XX. And now the Lord according to his word, that at the end of the time, knowledge should be increased Dan. 12. 4. And that at evening time it should be light Zach. 14. 4. And that at the end of the time the Vision should speak

Hab. 2. 3. Hath now made his promise, good in the discovery of the great and hidden mysteries, in his word, which we have not rightly understood, are now made so plain that there is no more room for Mistake, and by a speedy Reformation, and owning the whole Truth, we may not only save our selves, but thereby, great part of the Christian World may be awakened to come out from the Darknes which they are now under.

XXI. And it is said, *How shall a Young man Cleanse his way. But by taking heed thereto, according to the word of God.* which is a Light to the Path, and Lanthorn to the Feet. and by which he calls to us to amend our lives. And the like is said in the New Testament. *He that looketh into the perfect Law of liberty, and continueth therein, he being not a forgetfull hearer, but a doer of the work, this is the man that shall be Blessed in his deeds,* James 1. 25. And in that it is termed the perfect Law, is because it is a perfect and upright rule, by which we are to walk, and the Law of liberty, because upon the wills consenting to yield sincere obedience to all Gods Commands and Precepts, such are thereby set clear at liberty from the condemning power of their past sins, and shall be Blessed in the promised reward if they be not forgetfull hearers, but doers of the work, And St. Paul said to the Heathen. *God is not far from every one* Acts 17. 27. 28. And to them to whom God hath given his word, he hath promised that they that Seek him shall find him if they search for him with the whole heart, & Christ saith, *Who-soever will let him come.* And tho we can do nothing without Gods assistance, *for in him we live, move, & have our being,* & it is he that hath laid the Spiritual meat before us, *Hosea 11. 4.* whereby to guide our feet into the way of peace, hath promised, that whilst they keep the way, he will be with them. And the Prodigal that knew that he had wandered from his fathers House, first lookt home before his father lookt on him; and tho God may some times go out of his ordinary way of working, and pluck as it were a brand out of the burning, yet he no longer securely

stands then he is found in his obedience, for it is those that will fall under the condemnation that will not choose the fear of the Lord *Prov* 1. 29. but for those that through long continuance in sin, have seared their Conscience, whereby they become left of God to a stupid sense, it is such cannot learn to do well, no more then the Ethiopian can change his Skin &c. but whilst we have a sense to see the evil inclinations which our natures are prone to, we may continually pray, *Lord turn thou us, and we shall be turned.* And if man does his endeavour, God will never be wanting to such *And if we resist the devil he will flee from us, And if we draw nigh to God he will draw nigh to us James* 4. 7, 8.

But whereas the Lord saith, *No man can come to me except the Father draw him:* And the drawings of God are the tenders of his Grace, with the good motions of his Spirit, and checks of Conscience, the which the old World and Israel had, till they resisted, for which they were condemned, *Gen.* 6. 3. *Acts* 7. 51.

And whereas the Lord saith, *Except a Man be born again he cannot enter into the Kingdom of Heaven:* This was spoken to *Nicodemus* who had embraced this present World, and therefore came to Jesus by Night, as being ashamed to own him; and such are to be born again, or brought off from the World, or they cannot enter into the kingdom of Heaven, as is more fully proved in the book where the Faith of *Abraham* is fully explained, and also there in is made appear, what is meant by the Wind blowing where it listeth; and likewise therein is shewed, Who they are that are not under the condemning power of the Law for their past sins, *Rom.* 3. 25. but under Grace; that they are such as will and do walk in Newness of Life; and if we will enter into Life, we must keep the Commandments, *Mat.* 19. 17. *For all are his servants to whom ye obey, whether of sin unto death, or of Obedience unto Righteousness, Rom.* 6. 16.

And whereas it is said, *It is not for the works of Righteousness that we have done, but of his Mercy he saved us.* This was spoken of the Elect who were then brought



of Idolatry. and has no reference to us, as is proved.

XXII. Whereas the Apostle said, *Ye are saved by Grace, not of works.* that is, Man could not perform good works to that perfection as to become justified by them without the Merits of Christ, and therefore saved by Grace. but there is none that live in the performance of good works, but shall be rewarded according to their works. *Rev. 22. 12.*

The Eternal Life that is now in this time given the Believer, excepting the very elect, which is the standing witness, is no otherwise given, then it was to *Adam* and *Eve* in *Paradise*, for had they never sinned, they should never have dyed; so the true Believer that believes salvation is to be had in the way of his obedience according to the word of the Lord, he shall never be cast off, but the Man that Departs from the Lord by wilful committing Iniquity, he is no longer a Believer according to the Gospel, as is proved.

XXIII. Whereas the Lord said, when he sent his Disciples forth to preach the Gospel to all the World, *He that believeth shall be saved, and he that believeth not shall be damned,* Mark 16. 15, 16, 17. That is, He that believeth the Doctrine that he sent them forth to Teach; and the Mercy and Condemnation, was to them that accordingly Believed, or refused Believing the same, as not to obey the truth, *Mat. 28. 19, 20.* For the Lord speaks by the Law and Gospel but to them that hears it, as proved. But whereas Christ said, *He that Believeth not is condemned already,* This the Lord spake to the Jews, who had heard him, but believed not, and therefore were condemned: and thereby it also sheweth, that more of *Israel* might have been saved, had they been willing to take hold of the offered Mercy.

I here gather so many heads together, that thro' the misinterpretation of the Scriptures, Satan might not beguile so many of their Souls; for if we take a text of Scripture as it stands alone, without weighing how it is spoken

spoken, and what the whole scope of the Scripture tends to, we may raise as false Doctrine as God is True.

O God who of thy great Mercy hath made thy word plain in those things we have been mistaken in, give more of thy Assisting Grace, for to improve the knowledge of the Truth.

These things which are here but hinted, with the other disputable places, and also the signs of the Times, with the near approach of the coming of the Lord, are now fully explained and proved in about four small Treatises.

The Books contain so many several heads that I have not here room to insert them, but by them the word is so plain, that none need any longer remain in mistakes, that are willing to understand the Truth. I shall only here mention the chief Title of each Book. First, The Explanation of the Faith of *Abraham*, Price bound 10. d. bound up with the Christian Belief, which has the Explanation of the Trinity Price 1s. 2d. The signs of the times, and coming of the Lord, bound up with the Prophecie of *Moses* that foretold the firing of the Mountains, Price bound 10d. all three bound up together. Price 1s. 6d. The book that Proveth there Worlds and three Foundations with the Tree of knowledge of good and evil, Price bound 1s. And are to be Sold at the places before mentioned in the Title.

The book of the Figurative Speeches is not yet out.

My aim is at the good of Souls, and therefore that they that understand not the word may be convinced of the Truth. I Refer my Books to the Lord Bishop, who I believe are men of that integrity that will not oppose the Truth, to whom I shall by Gods assistance give further satisfaction if required; and when God had enlightened my understanding in his word, I did dare do no other then leave and venture the little concern I had, and come above a Hundred Miles to acquaint the Nation, what God is a going about to do; this being the little time that is given the Christians to prepare.

God make our KING and Parliament instruments for his Glory

FINIS